Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

15de aargang. **Winnipeg, Manitoba, Første Nr. i Februar 1939** **Nr. 3**

Søndag Seksagesima.

Joh. 12. 35—43.
Pastor O. J. Marken.

VÆR SAA VENLIG AT TA OG LÆS DETTE

Ved vor tekst hensættes vi til Jesu sidste dager ved paaskefesten i Jerusalem. I over tre aar har han arbeidet blandt sit folk, og baade i tale og ved undergjerninger godtgjort at han er Kristus den levende Guds søn.

Sit liv igjennem har Jesus forherliget faderens navn ved et herligt liv og fuldkommen lydighet. Efter sin daap i Jordan, da han av Gud blev vigslet til sin messiasgjerning og fik den Hellig Aand til pant, har han ved tale og kraftige gjerninger forherliget Guds navn, idet han var altid paa ferde til at gjøre hans vilje.

Nu er han kommen til den sidste akt i sin herliggjører gjerning av faderens navn; gjennem lidelse og død—til Getsemane til Golgata gaar nu frelserens vei. Han taler om at han maa gi sit liv i døden og saaledes sammenlegnet sig med hvetekornet som maa falle i jorden og dø, før det kan bære frugt. Jesus føler dødens og lidelsens gru, og han som sandt menneske likesom steiler ved tanken paa døden vender sig til Gud og sier: "Nu er min sjæl forferdet, og hvad ska jeg sie? Fader frels mig fra denne time! Dog nei, derfor er jeg kommen til denne time. — Fader, herliggjør dit navn!" v. 27 og 28. — En lydelig røst høres fra himlen: "Baade har jeg herliggjort det og ska atter herliggjøre det."

Styrket ved denne umiddelbare tale fra himlen gaar nu Jesus til den sidste herliggjørelsesakt av Faderens navn.

Han har nu bare igjen et par dager før han tages bort fra sit arme folk. Nu vender han sig til dem for at avlægge sit sidste vidnesbyrd. Formaningen er inderlig og er præget av dødens alvor. — "Endnu en kort stund er lyset iblandt eder; vandrer den stund i har lyset — Tro paa lyset den stund I har lyset, forat I kan vorde lysets barn!"

Dette var Jesu sidste ord til dem. — Han gik bort og skjulte sig for dem — Nu var lyset borte — nu var livet skjult for dem.

Og fordi det arme Israel saaledes har forhærdet sig og ikke vilde tro paa Jesus, maatte Guds største straf komme over dem; "Gud har blindet deres øine og forhærdet deres hjerter, forat de ikke ska se med øinene og forstaa med hjertet og omvende sig, saa jeg kan helbrede dem."

Kjære læser, la mig faa sætte frem for os Jesus formaning: "Tro paa lyset den stund I har lyset, for at I kan vorde lysets barn!"

I.

Vi har lyset iblandt os.

Jesus er lyset. Han er endnu her hos os i ord og sakramenter. I vor kjære lutherske kirke staar lyset paa staken lysende klart og rent, ublandet av menneskelig paafund og verslig livsfilosofi, gammeldags og nymodens rasionalisme. Ordet om synd og naade lyder fra vore prækestole over vort store samfund. Kristus død og opstanden til synderes frelse er forkyndelsens centrum. Det takker vi Gud for. — Maa sandhetens lys fa holde paa at lyde rent i vor kirke til Guds ære og sjæle til frelse og salighet til tidens ende.

II.

Tor vi paa lyset?

Det er ikke nok at vi har lyset iblandt os. Vi kan holde fast paa den rene lære og alikevel være i mørke. En blind person kan gaa ute i det klareste solskin, men alikevel er han i mørket. Lyset er til ingen nytte for ham, fordi han er blind. Saaledes kan Guds ords sandhets lys skinne klart fra vore læresale og prækestole og alikevel vandrer folket i mørket. Aarsaken er den, at de som hører sandhetens ord har tilluket sine aandelige øren og blindet sine øine, saa sandhetens lys ikke lyser for dem.

Israels folk hadde jo Guds ords lys iblandt sig og hadde hat det i over femten hundrede aar før Kristus, det samme lys, som oplyser hvert menneske som kom til verden, isnær til dette folk. Men de vilde ikke tro paa Jesus. Ingen hadde talt som han; men tro paa ham vilde de ikke. Og følgen derav blev frygtelig. Gud blindet deres øine og forherdet deres hjerter, saa de ikke kunde tro og bli frelste, om de ha villet.

Se hvorledes det gik jødene! — Jesus gik bort og skjulte sig for dem, dermed gik lyset ned for dem. Og som det gik med det forherdede Israel vil det gaa med os, om vi foragter dette naadens lys fra Gud. Læs Rom. IIte Kap.

III.

"At I kan vorde lysets barn."

Tror vi paa Jesus som vor personlige frelser vil det komme tilsyne i vort liv. Vi vil ikke sætte lyset under skjæppen men paa staken saa det kan lyse for dem som er i huset.

Det hetter i vor tekst, at det var mange som trodde paa ham, ogsaa av raadsherene, men for farisæernes skyld bekjendte de det ikke, forat de ikke skulde bli utstøtt av synagogen. — De vilde heller ha ære av mennesker end av Gud.

Jesus sier: "Ladør saa eders lys skinne for menneskene at de maa se edens gode gjerninger og ære eders Fader som er i himlen."

Er vi lysets barn, er vi ved troen paa Jesus blit delagtig i hans frelse og faat forvisning i vort hjørte at Gud er vor Fader og vi hans rette barn, saa vil det vise sig i vort daglige liv. "Vi er Kristi brev, tilblit ved vor tjeneste," sier Paulus. 2. Kor. 3, 3. Dette menes vel at den kristne daglige liv blir iagttaket eller "læst" av alle, mest av ugudelige verdens mennesker. Og er det nogen bok de læser saa er det de kristnes liv. Og finder de nogen feil, som de nok disverre gjør, saa ser de det med skadefryd. Da gotter de sig. Da er dommen der: De "hellige" er ikke andet end hyklere.

Men vi beflitter os paa i Guds kraft at leve et liv i gode gjerninger, live i lyset, i kjærlighet til Gud og næsten.

La os i fastetiden se hen til ham som i liv, lidelse og død forherlgede Faderen, og føre vor vandel i hans fotspor. Amen.

Donalda, Alta.

Kan oplyse at vi nu har faat løfte om at faa prest igjen her i kaldet som før var betjent av pastor A. Tveit, som resignerte siste sommer da han antok kald ved Admiral, Sask.

Den nye prest som vi venter hertil ved begyndelsen av februar er pastor J. O. Reistan, fra Chicago, Ill. Vi kaldte ham paa anbefaling av past. Trygstad i Camrose. Reitan er fremmed for os og vi for ham. Men vi faar tro at dette maa være en Guds styrelse og er det saa, da vil vi nok faa glæde av ham.

Vi synes det er svært smaat om kristelige og kirkelige nyheter i Hyrden og det naturligvis fordi at man sender dem ikke ind til Redaktøren. Jeg kan ikke huske noget til at nogen skrev et eneste ord om at pastor Tveit sluttet her og gik til Admiral, eller om at vi hadde nogen avskedsfest med vor prest da han forlot os, men aldeles frit var det nu ikke, men siden det nu er saa længe siden saa har det likesom tapt nyhetens interesse.

Men alikevel om jeg tænker efter saa kunde jeg muligens finde et og andet at berette om som kunde være til lit gavn at høre for andre av vore naadesnøskende.

For ca. 6 aar siden gik det en vækkelse over vort folk i Bethania menighet og distriktet runt her, og det blev saa mange som deltok i Bønnemøtene at vi maatte dele os i to flokke og enda hadde vi ofte store forsamlinger. Det var mest ungdom. Men saa efter et par aar, saa stanset bønnemøtene med den ene flokken. Men nu i vinter har den kommet igang igjen.

Vi har ogsaa faat paa glid en Stringband i menigheten. De troende er de ledende i dette. Men ikke alle som er med er av de troende, men vi regner som saa at de som har evne for musik og vil være med saa er vi glad at faa dem med selv om de ikke er frelste, ti naar de er med og vi saa har gode varmhjertede prædikanter med i møtene, saa kunde disse som ikke er frelste, bli det.

Stringband musik og sang passer godt sammen og vilde det ikke være ønskeligt om det blev mere av det rundt om. Men nogen maa sætte det paa glid og saa maa man jo ha en stø kristen leder. Vi har en flink en for dette i Oskar Jerstad.

Vor menighet her samles hver søndag til bibelklasse og søndagsskole og folk er flinke at komme ut. Saa selv om vi nu har vært presteløs nogle maaneder, saa samles vi like fuldt. Norman Johnson er leder for bibelklassen nu. Mr. Joseph Johnson virker av og til som Evangelist. Han er kaldt av vor Indre-Missions forening. Saa har vi kvindeforening, pikeforening og ungdomsforening som alle er i stadig virksomhet. Ja nok for denne gang. — E. Knudtson. (Tak for skrivelsen kjære ven Knudtson. Kom igjen med mere. —Red.)

Northwood-Emissæren.

(Tar den frihet at la trykke følgende Redaktionsartikel fra Northwood-Emissæren Nr. 10. Der er ikke saa faa av prestene i Kanada som vil sie ja og amen til denne hyldest av Dr. M. O. Bøckman, M. M. — Red.)

Dr. M. O. Bøckman, der i et par menneskealdre har været knyttet til presteseminariet først i Den For. kirke og nu siden i Den Norsk Lutherske kirke av Amerika, fyldte den 9. januar 90 aar.

Vi hadde ham til lærer ved presteskolen i Minneapolis og lærte saaledes at kjende ham noksaa godt. Han var meget avholdt av studenterne, og de saa op til ham som en meget oprigtig, grundig og dygtig lærer. Han holdt sig strengt til hvad der stod skrevet, og kom der op et vanskelig spørsmaal med hensyn til, hvad der stod skrevet, da kunde han paa staaende fot med bibelen i haand peke paa disse skriftsteder og slaa fast: Slik staar der skrevet, og da var det en sandhet der ikke kunde rokkes. Der var ikke noget vakende ved ham, og den der trodde at han kunde sætte ham fast blev helst tilskamme.

Hans undervisning var klar. Han gav ikke op for studenterne kunde se det slik, som han saa det. Han kom aldrig fort gjennem et skriftavsnit. Vi syntes ofte at han tok det altfor grundigt, men vi har vist ofte senere i livet maattet gi Bøckman ret, naar han maatte dra frem alt det der fandtes i dette avsnit. Det var en grundig bibelundervisning.

Det der vel blev studenterne til den aller største velsignelse var vel hans undervisning i at præke. Han var skarp i sin kritik over studenternes behandling av en tekst. Først pekte han paa det gode han fandt i en av disse prøveprækener studenterne holdt. Dernæst pekte han paa det der manglet, og det kunde jo ofte være ganske meget, men tilslut saa viste han hvorledes denne tekst kunde behandles. Det var ikke noget famlende ved det. Det var altid noget bestemt. Vi maatte altid i vor utvikling væ re mot hvad der stod skrevet. Desuten la han vegt paa at ordet kunde bli anvendt paa hjerterne. Skulde det være ret da maatte ordet gaa fra hjerte til hjerte. Det maatte være et oplevet ord vi skulde forkynde og dette ord maatte utdeles i den rette orden. Han la altid vegt paa at der maatte være orden i prækenen. Det maatte ikke være noget hulter til bulter, hverken begyndelse eller ende.

Han gjorde hvad han kunde for at faa os til at ha orden i vore prækener, men det kan nok hende at naar vi kom ut fra seminariet at meget av dette blev glemt, men i de stille stunder naar vi har siddet ved studerbordet og grundet over en tekst, da har Bøckmans undervisning igjen kommet frem og vi har tat fat og forsøkt under Guds aands ledelse at sætte alt i sin rette orden, saa naar vi skulde staa frem for en forsamling og utdele ordet til andre, at vi har ialfald strævet efter at sætte frem som paa et veldækket bord.

Vi er forvisset om at mange av prof. Bøckmans forrige elever har i disse dage, naar han fylder sine fulde 90, tænkt paa ham og bedt for ham og velsignet ham for alt det gode de fik med sig ut fra seminariet.

Vi vil faa lov til at lykønske dr. Bøckman med dagen og det er vort haap og vor bøn at naar dagen helder og livssolen gaar ned, at det maa bli en evig hvile efter en lang arbeidsdag.

*

Mens vi sidder her og tænker paa gamle dage, kommer den ene efter den anden de gamle lærere og skolekammerater fra minarietiden frem for vort blik.

Vi hadde kun tre lærere den tid. Det var Bøckman, der var bestyrer, dernæst det dr. F. A. Schmidt og dr. E. G. Lund. Den sidste brugte kun englesk, mens de øvrige brugte mest det norske sprok.

Undervisningsmetoden var meget forskjellig. Bøckman gjorde spørsmaal, og vi maatte svare som bedst vi kunde. Schmidt og Lund holdt hvad man helst vilde sie foredrag. Kun av og til gav de studenterne et spørsmaal for at finde ut om de forstod hvad der var talt om. De var dygtige hver paa sit felt, men de kunde ikke altid gjøre det saa interessant ved sine foredrag at studenterne sat med spendt opmerksomhet. Bøckmans maate at undervise paa hadde den fordel at det var ikke saa let at tænke paa andre ting i hans timer.

Schmidt var en gammel mand den tid og har nu for mange aar siden gaat ind til hvilen. Lund døde for kun nogle faa aar siden ute paa vestkysten. Vi mindes begge disse med tak. De var tro og dygtige arbeidere i Guds rike og har sat dype merker efter sig.

*

Vi kan ikke andet end tænke lidt paa studenterflokken i den tid for fra 35 til 40 aar siden. Mange av dem er nu gaat ind til hvilen, medens en flok av dem staar endnu i gjerningen og en del har tat avsked. Det ere underlig at tænke at vi allerede snart er oppe i støvets alder. Det synes kun en liten stund siden vi sat paa skolebænken i Sakarias-bygningen i Minneapolis, og nu er vi snart blandt de ældste arbeidere og man begynde at tænke paa avslutningsdagen.

Studenterflokken i den tid var helt anderledes end den er idag ved seminariet. I den tid kom en række av unge mæd med lidt skoleutdannelse fra Norge og tok op det teologiske studium. Collegegraduenter var i et mindretal. Nu er det næsten utelukkende collegegraduenter og det er en sjeldenhet at der kommer nogen fra Norge for at studere ved vort seminarium. Dette har virkning paa sproket. Collegegraduenterne er som regel meget svake i norsk. Ja en del kan slet ikke bruke norsk. I gamle dage var næsten alle dygtige i norsk, men mange var noksaa svake i det engelske sprok. Det gik an i den tid, men idag er det umulig at gaa ut som prest uten at magte det engelske sprok. Det bedste er jo at kunne bruke begge tilfredsstillende.

Naar vi nu ser over prestekalenderen, da finder vi disse mænd fra den tid spredt ut over verden. En av dem blev teologisk lærer ved vort seminar. En blev formand for vort samfund, og andre har indtat viktige stillinger inden vor kirke. Flere av dem blev dyktige missionærer baade i Kina og paa Madagaskar. De øvrige har indehat større eller mindre prestekald i vort land saavel som i Canada. Nu er de ikke svært mange igjen i aktiv virksomhet. Rekken tyndes for hvert aar, og snart er de ikke flere igjen. De faa vi møter nu ved vore aarsmøter hører til de gamle. De bærer merker efter en lang arbeidsdag. Deres graa hoder skiller sig ut fra de mange unge og friske prester der nu fylder forsamlingssalen. De har hat sin arbeidsdag og maa mer og mer bli fortrengt og gi op og lægge alt over i andre hænder.

*

Vor kirke er blit en selvstændig kirke. Den skaffer selv det nødvendige antal elever til sin presteskole. De utdannes ved samfundets colleges og gaar saa videre til seminariet. Der trenges ingen tilførsel fra Norge eller andre lande. Dette kan synes at være en stor fremgang, men det har ogsaa en svag side. De unge der gaar igjennem vore skoler her blir kun paavirket av det kristenliv der leves ved disse skoler foruten den paavirkning de har fra sit hjem og fra den menighet, hvor de er opvokset. Nu er det en kjendt sak at trods alt det gode vi har iblandt os, saa er det ikke meget av vækkelseskristendom og mange av disse unge der skal bli prester og læreree er vokset op uten at komme i forbindelse med, hvad man har kaldt vækkelseskristendom. Dette har hat den indflydelse at mange av de mænd der er gaat ut fra vor skole har hat mindre syn paa vækkelse. De har været meget dygtige i at organisere arbeidet i menigheterne og faat arbeidet til at gaa

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Forsinket indsendelser. Maa atter igjen minde dem som sender ind læsestof for Hyrden at la redaktøren faa det tidligere. Denne sendrægtighet med at sende ind læsestof gjør at bladet kommer ut forsinket. Dette maa endelig rettes paa. Tiden er 5te og 20de. Alt som kommer inden 5te vil bli trykt i andet nummer av samme maaned. Det som kommer efter 5te on inden 20de vil komme i første nummer i næste maaned. Haaper dette er klart for alle. En del sender skrivelser til Hr. Josef Haave, Naicam til optagelse og omvent sendes penger til redaktøren. Læs anvisningen øverst paa side 2 av Hyrden. —U.

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med liv og lyst, men vækkerrøsten har været meget svag og i enkelte tilfælde har den været forsvunden. Dette maa vist sies at være den største vanskelighet vi er oppe i nu fortiden, og hvis det skal utvikle sig mer og mer i den retning, vil vi faa opleve at kirken stivner mer og mer til og vil bli en stiv, død ortodoks kirke.

Saa længe der var tilstrømning av studenter fra Norge bragte de med sig fra det pulserende vækkelsesliv en frisk aandsretning, der blev av en uvurderlig stor betydning for det aandelige livssyn i vor kirke. Sproket begynder mer og mer at stenge forbindelsen mellem disse to kirker, og vi kommer til at utvikle os paa vor egen maate.

Der er en betænkelig høikirkelig retning som løfter hodet høiere og høiere for hvert aar og det er at vore gudstjenester blir mer og mer lik de episkopale gudstjenester. Presten hænger paa sig alle slags dragter i forskjellige slags farver. Naar han staar for alteret, kan man ikke se nogen forskjel paa ham og en episkopalprest. Ceremonierne lægges der en uhyre stor vegt paa. Menighetsfolk tar del med sin mund i syndsbekjendelse, bøn og meget andet, indtil de føler det som at de gjør sin plikt baade mot Gud og mennesker. Det blir i saa mange tilfelde en gudsfrygt uten noget gudsliv. Naar det kommer til prækenen, saa mangler der saa ofte den klare lyd om synd og naade. Det ordet: Vaagn op du som sover, staa op fra det døde at Kristus kan lyse for dig, det høres saa sjeldet. Det eneste der kan redde vor kirke er en aandelig opvaagnen.

*

Det som vi har sagt i det foregaaende, gjelder den høikirkelige retning, men vi har ogsaa en anden retning i vor kirke, og det er en mer lavkirkelig. Der lægges hovedvægten paa forkyndelsen. Presteklæder og ceremonier kan ha sin betydning, men det er ordet om synd og naade der træder skarpest frem i gudstjjenesten og i det privatearbeide.

Det har den fordel at folk har ikke saa let for at slaa sig tilro med at de gaar til kirke, ber bønner og tar en ledende del i de gudstjenestelige handlinger. De faar det dype indtryk at det gjelder først og fremts at ha et opgjør med baade Gud og mennesker og uten et slikt opgjør nytter det ikke hvor meget man holder paa at ære ham med læberne, naar hjertet er langt fra ham. Det er personlig kristendom der maa til. Alt dette med "wholesale" syndsbekjendelse og "wholesale" syndsforladelse har saa let for at bli overfladisk og naar ikke hjerterne. Det har saa let for at utarte sig til farisæisme.

*

Vi talte nylig ved en institution, hvor der var folk av de forsqjellige slags bekjendelser. Vi talte om synd og naade. Da vi kom rundt for at besøke de gamle og sengeliggende, mødte vi en tysk lutheraner som var høilig opbragt over prækenen. Han mente det at den syndsbekjendelse han hadde været med at avlægge hver søndag ved gudstenesten i sin kirke, var al den syndsbekjendelse der var nødvendig, og at der skulde være nogen mer tale om at bekjende synd ansaa han bare som svermeri.

Det bragte os til at tænke paa det store ansvar vi har i vort kirkelige arbeide, at vi ikke er med at sy soveputer under hodet paa vort kirkefolk. En dag skal vi staa ansigt til ansigt foran Kristi domstol med dem vi har gaat ind og ut med i vore kirker og menigheter, og da blir det ikke hvor flittig man har tat del i de kirkelige ceremonier, men da blir det kun om vi har vor sak opgjort med Gud, om vi har faat se vor synd og som fortapte syndere kom til Kristi kors med alt og faat høre de deilige ord: "Det er fuldbragt. Jesu Kristi Guds søns blod renser fra al synd."

En Hilsen fra Ordale.

"Men han er saaret for vore overtrædelser, knust for vore misgjerninger; straffen laa paa ham forat vi skulde ha fred og ved hans saar have vi faaet lækedom." Esaia 53, 5.

Tak og lov kjære Gud forat vi endnu lever i naadens tid, og forat jeg ogsaa fik være med. Vi er alle paa en reise mot evigheten. Vil du ikke være med bror og søster! Om du har opsat det til idag saa la ikke de kostbare naadedage gaa forbi.

Vi er nu kommet ind i et nyt aar og hvad det vil bringe os vet vi ikke, men naar vi har Gud med os saa skal vi ikke frykte.

Ja vi har en frelser som saa gjerne vil frelse. Kom tillidsfuld og lydig til din og min frelser og ta imot den store glæde syndernes forlatelse, og hans store kjærlighet saa vil du bli lykkelig baade for tid og evighet.

Saa en hilsen til alle bladets læsere at det nye aar maa bli os alle til velsignelse og sjæles frelse.

Rart det vist blir naar den dag skal begynde
hvis jeg til døden blir tro,
naar jeg for evigt skal slippe at synde
og i Guds himmel faa bo;
naar jeg for tronen med kronen skal prange
som jeg skal faa av Guds haand.
Da jeg ei mere skal være saa bange
at der var sorg i min aand.

— Mrs. Aslang Thompson.

Verdslig forening; Kirken er usynlig; Usynlig og synlig kirke.

Under ovenanførte tre titler i Lutheraneren 45, 48, 49, finder vi en besynderlig diskution, som dog er meget betimelig.

Lutheranerens redaktør er al ære værd for at ta holdning mot den slaphet som baade i ord og handling er kommen over baade prester og menigheter, hvad deres syn paa menigheten angaar.

Kunn det forundrer mig, at der ikke anvendes Skriftlige beviser, Guds Ord; men bare philosophier.

Guds Ord skulle dog være paalidelig og enten tilintetgjøre eller stadfæste vore meninger. Og Skriften er rik paa vidnesbyrd angaaende menigheten, kirken eller samfundet.

La mig faa anføre et par steder ved denne anledning. I første brev til Tessalonisenserne 5te kap. vers 23 staar der skrevet: "Men Han selv, Fredens Gud, hellige eder helt igjennem, og gid eders aand og sjæl og legeme maa bevares fuldkomne, ulastelige i vor Herre Jesu Kristi tilkommelse."

I første brev til Korintierne Kap. 5 versene 9—11 staar der skrevet: "Jeg skrev til eder i mit brev, at I ikke skulde ha omgang med horkarle — jeg mente ikke i almindelighet horkarlene i denne verden eller de havesyke og røverne eller avgudsdyrkerne, ellers maatte I jo gaa ut av verden; men det jeg skrev til eder var, at I ikke skulde ha omgang med nogen som kaldes en broder og er en horkarl eller havesyk eller en avgudsdyrker eller en baktaler eller en dranker eller en røver, saa I ikke engang æder sammen med ham."

Paulus taler ogsaa i de følgende vers bestemt om det som er utenfor kirken. Tænk hvilken respekt kirken ville ha paa jorden om den i troskap mot sin Herre levet op til ovenanførte Ord.

Men nu tar man ind i menigheten hvadsomhelst og kalder det den ydre ring, bare det kan se svært ut; ti "man maa ha medlemmer for at faa penger ind" sies det endog av præster. Saa laver man sin egen faldgruppe, thi den ydre ring er som regel den stærkeste i en slik menighet, og saa blir jo menighetens bestemmelser flertallets. Ifølge det der staar skrevet i Matt. 5, 16 skulle Menigheten være saa synlig at dens glans skulle bringe Gud ære. Ifølge Joh. 13, 35 skulle alle kunne dra kjendsel paa Herrens disiple.

Men overfor Anklageren og den som vil paata sig at granske hjerte og nyre, da er "vort liv skjult med Kristus i Gud."

—Eders S. Wessel.

Edmonton, Dec. 18—38.

Overført i Aanden til Dødsriket.

(Av Axel Eekman.)

Efter at Jesus hadde frelst mig fik jeg en dyp nød i mit hjerte for de fortapte som var i den samme fare som jeg var. Jeg ønsket, at jeg kunde advare alle og hjælpe mennesker at omvende sig ifra den vei, som gaar til den mørke avgrund. Jeg raapte og bad til Gud at Jesus maatte gjøre saken rigtig levende hvad han hadde frelst mig ifra, og at jeg maatte faa en dypere sorg, end jeg har havt forut for dem som gaar til fortapelsen.

Jeg kjendte, for at kunde bli til andres hjælp, maatte Gud gjøre saken helt klar for mig selv, saa jeg kunde se ind i hvor forskrækkelig det er at gaa fortapt. Gud hører bøn, naar vi beder oprigtigt, og det staar at om vi beder om noget efter Guds vilje saa hører han os, og det er sikkert at det er efter Guds vilje, at ønske at dra de fortapte til Jesus: han gav sit liv for at frelse alle. Ja om vi ere barnslige og beder barnslige bønner saa vil Gud gjøre efter som vi beder; ti vi mener godt og vil gjøre det som er godt. Dette er nu en haard ting for mange at kunne fatte, hvad det menes at være overført i Aanden og fare ned til Dødsriket; men det er ikke bare mig, som Herren har ladet faa Erfaring paa dette, det er flere, og Herren gjør det for at advare folk, saa de ikke maa fare ned i Dødsriket.

Førind jeg gaar videre vil jeg berette om et tilfælde i Chicago. Jeg gik ind i en kirke paa et av deres møter. Jeg hadde ikke vært paa dette sted før, saa jeg kjendte ikke til nogen der. Jeg fik se en kvinde sidde der under møtet og græde, hun stod op og sa: "Jeg kan ikke sidde længer, jeg maa staa op; ti Jesus maner mig til at fortælle for eder, hvad jeg har seet og hørt." Hun sa: "Jeg blev overført i Aanden til Dødsriket." Saa omtalte hun hvad hun hadde seet og hørt. Naar jeg hørte dette saa var det aldeles det samme hun hadde hørt og seet, som jeg hadde. Jeg hadde aldrig seet hende før og vet ikke hvilken lære hun hørte til; men hun hadde hørt og seet det samme som jeg hadde.

Førind jeg nu forklarer hvorledes det gik for mig, saa vil jeg henpeke til nogle skriftsteder av Guds Ord, som omtaler, at der

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Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon. Jan. 29th. 11:00 A. M. (Norwegian L. Church.)

February 12. 11:00 A. M. (German L. Church.)

March 12. 11:00 A. M. (Lutheran College.)

April 16. 11:00 A. M. (Swedish L. Church.)

May 21. 11:00 A. M. (Swedish L. Church.)

Iune 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR. Bismark, N.D. (550K)

—B. O. Lokensgaard.

(Please advise of any changes or other stations to be added. — Ed.)

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findes et Dødsrike, som de fortapte sjæle gaar til for at bli der i forvaring indtil Dommens Dag, da enhver skal faa igjen sin Livsgjerning, eftersom de har gjort, medens de levede. Vi læser i 2 Pet. brev 2, 4—9. "Ti saa sandt Gud ikke sparte engler da de syndet, men styrtet dem ned i avgrunden og overgav dem til mørkets huler i varetægt til dem, saa sandt vet Herren at utfri de gudfrygtige av fristelser, men at holde de uretfærdige i varetægt med straf til dommens dag."

Bethel kirke, pastor K. Bergsagels kald, fik nye kirkestoler til jul. Kirkestolene, som er ualmindelig vakre hvad stil angaar, saavelsom behagelige at sitte i, er forarbeidet paa McWilliam's verkster, Swift Current. Det er østre og vestre Bethel menighets kvindeforeninger som har skjenket menigheten denne værdifulde gave. Denne kirke staar nu fuldt færdig med alt det inventar som bør findes i en færdig lutherskkirke.

Gud tar ingen ind til sig uten de enslige, gjør ingen frisk uten de syke, oplater ingens øine uten de blindes, gjør ingen fromme uten syndere, gjør ingen vis uten de uvise.

Indremissions møte.

Paa indbydelse av Carrot River Mghd. Bagley, Sask. pastor A. M. Vinges kald, avholder Prince Albert kreds indremissions forening møte far 17—19de mars. Thema for samtalen er Aap. 3, 1—6. Kom, bli velsignet og bli til signing. S. Fengstad. D. L. Melby.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

I AM THE GOOD SHEPHERD. John 10, 11.

Winnipeg, Manitoba, First Nr. in February 1939

TO THE PASTORS AND CONGREGATIONS OF THE CANADA DISTRICT.

The annual meeting of the Canada District N.L.C.A. will take place June 28 to July 2, at Edmonton. It will open at 10 A.M., June 28, with divine services with communion. We have in prospect a very good program. Dr. J. A. Aasgaard, Dr. J. C. K. Preuss, Missionary Andrew Burgess, and others will contribute.

Two important matters will come before the convention: The first will be the election of two professors for our Canadian seminary. The second is the question, What shall be done with Outlook College? The dicision about Outlook College made by the last district convention was not carried out. The disttressing financial condition prevailing over a large part of our district prevented that. If we cannot maintain a college at Outlook, shall we try to establish a Bible School there, as some have suggested; or shall we use the property for a charitable institution? The members of the district are asked to give earnest consideration to these matters and to pray for divine guidance.

The secretary of our Board of Foreign Missions have promised us a missionary for our spring circuit meetings. The officers of the circuits are asked to determine soon the aproximate time preferred and the place for these meetings, and to send this information to me. Then we shall try to co-ordinate them in such a way that it may be possible for the missionary to come around to all.

Yours in the Lord,
IVER IVERSEN.

Saskatoon, Sask., Jan. 13, 1939.

The Primer of Salvation.

Text — Eph. 2: 8—10.

Here in a few words grace, faith, and works are brought into a beautiful harmony: we are saved by grace, through faith, for good works. This might be called the primer of sanlvation, for it tells us (1) what is the basis of salvation, (2) how this salvation is ours, (3) the purpose of this salvation. (By the term "primer" it is suggested that these truths are simple and yet basic in the Christian life.)

We are saved *by grace*, through faith, for good works. How are we saved? By grace. What is the basis of our salvation? God's grace. Grace is God's undeserved favor. It is the opposite of merit. Mny professing Christians are so ignorant of the primer of salvation that they want to substitute "merit" for "grace". None of us needs to look very far to find some one who thinks that because he is as good as the average he will get to heaven. He does not curse, nor steal, nor kill — surely God will see that he is worthy of salvation.

But if he is worthy in himself of salvation, then he is saved by merit. And if snalvation is by merit, how foolish it was of God to send His Son to die for us. For if a person can be saved by his own goodness and worthiness, he has no need of a Savior.

Friends, do you see how the teaching that we are saved by our own merit overthrows the whole Gospel? It is a teaching that tickles our vanity and pride; but at the same time it is a tool of Satan to win men for himself. This teaching is a mark of the unregenerate. Paul befor his conversion lived a blameless life. Is this his hope after his conversion? No; now his theme is the grace of God to him a sinner. Every child of God joins with Paul in his song of praise: "I, a sinner, *dead* in trespasses and sins, by God's grace have been made alive in Christ. So great was His mercy that Jesus Christ took my place and died for me, a sinner. Yes, so wonderful is His grace that from all eternity — I can not understand, but God's own Word tells me so — from all eternity He chose me in Christ for His very own." This is God's grace. Yet so-called Christians speak of meriting salvation. God of mercy, open their eyes lest they perish.

How does this gracious salvation become ours? We turn again to our primer of salvation. We are saved by grace, *through faith*, for good works. God's Word declaces that it becomes ours through faith. What is faith? Faith is resting in Jesus. So rich is God's grace that this also is His gift to us: "No man can say that Jesus is Lord but by the Holy Spirit" (1. Cor. 12, 13). In the words of Luther, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel."

We are saved by grace, *through faith*, for good works. The fieldmarshall of the hosts of evil is far more clever than our spiritually lazy generation gives him credit for. Here is a person who realizes that he is a sinner, worthy of God's eternal condemnation, and saved only because of God's grace in Christ. Then Satan attacks on another front. In a very friendly fashion he speaks: "It is wonderful that you are snaved by God's grace. It is true that in yourself you are not good enough to be saved. But be careful. Remember that you must do the best you can if you want God to give you His grace."

It is tragically true that many earnest Christians are deluded by such fine advice. They labor diligently and faithfully, early and late, to be well-pleasing to God. They shun evil and seek to do good. Yet they are not happy, for they are living in the shadows of Mt. Sinai instead of in the heavenly light of Calvary. Instead of a peaceful assurance, there is a desperate haste in their lives. Well might there be, for if they must do the best they can to denserve God's grace they live in a constant fear lest they fail to do enough. These people are not Christians, for they deny that Christ has done everything for their salvation. God of mercy, open their eyes lest they perish.

So subtle is our devilish foe that he leads many to look upon faith as a good work that earns God's favor. They come to God and offer their faith in exchange for His grace. They forget that there is no saving faith apart from Christ. A rope thrown to a drowning man is useless if it is not fastened at the other end. So faith is useless apart from Christ. We are saved by grace through faith. But as soon as we offer anything, even faith, in exchange for grace, we no longer have faith. Then we are trusting in works, not in Christ. Always it must be: "Nothing in my hands I bring, simply to Thy cros I cling." This is the faith through which we are saved by grace.

Why are we saved? Once more we turn to our primer of salvation. We are saved by grace, through faith, *for good works*. Good works are the fruits of faith. Until a person is a child of God he cannot do truly good works, for whatsoever is not of faith is sin. But when a person is a child of God he does good works, for he is no longer his own. He is God's workmanship, created in Christ Jesus *for good works*. Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. (Tit. 2: 14).

It is at this point that the insidious treachery of Satan has led many professing Christians astray. He does not seek to destroy their conviction that we are saved by grace through faith. His line of attack is this: "Since you are saved by grace through faith, do not pay too much attention to good works. Of course, you will not do what is forbidden by God, but do not worry about doing the good enjoined by Him. If you do, you might begin to build your hope of salvation on your good works." His advice is attractive, for our natural self likes very much to be lazy when spiritual things are concerned.

This advice if followed is ruinous to the spiritual life. We are saved *for good works*. If we are branches on the vine we bear fruit to the glory of our Heavenly Father. As Luther writes: "It is a living, efficacious, active thing that we have in faith, so that it is impossible for it not to do good without intermission...He who does not produce such works is a faithless man." Woe unto us if we forget that we are saved by grace, through faith, for good works. We Lutherans feel sorry for the members of other denominations who are blind to the glorious gospel of salvation by grace through faith, and who consequently expect to be saved by their good works. We should be just as sorry for Lutherans who forget that we are saved for good works.

There are Lutherans whose lives give the impression that it makes no difference how we live just so we believe right. This is both unscriptural and un-Lutheran. A few Bible passages have been referred to above. Now turn to our little hand-book of Lutheran doctrine, the Small Catechism. In the explanation to the second article we are told that Christ has redeemed us "in order that we might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness." Our Cotechism declares that God's name is hallowed among us "when the Word of God is taught in its truth and purity, and we as children of God, *lead holy lives* in accordance with it... But he that teaches *and lives* otherwise than the Word of God teaches, profanes the name of God among us." Further, it affirms that the kingdom of God comes to us "when our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and live godly here in time, and in heaven forever."

Lutherans, we must take all three parts of the primer of salvation: We the saved by grace, through faith, for good works. To affirm the first two parts and disregard the third is to blaspheme the name of God among our fellowmen. The whole Gospel includes the temporal purpose of salvation. One who ignores it is not truly Lutheran. Is he truly Christian?

—*Pastor G. O. Evenson.*

"Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren." (1 John 3: 16).

This is what God requires of us. How far we fall short of such a standard!

As the end of this fiscal year of our Church approaches—January 31st—we find ourselves far short of the necessary means of support for our workers. The program of our Church has been built up to its present extent through many years of labor, of prayer and of God's guidance. Must we now step back? Must we fail those faithful servants of His who look to us for support?

As we look back over 1938 is not the love of God toward us boundless? Surely we must have enough love in our hearts to give of what He has given us in order to meet the obligations that we as a Church have assumed.

A pastor said of Sacchaeus after he had been changed by the presence of Christ and had tried to make amends for his former life, "His purse was lighter, but his heart was lighter too." Perhaps it would be worth trying also for us.

Oh God! Help us to see our responsibilities and to show our small measure of love to Thee. Help us to love "not in word, neither with the tongue; but in *deed* and truth." —*A. J. Bergsaker.*

In Memoriam—O. BRENNA, Naicam, Sask.

From Mr. Henry Brenna of Spalding, Sask. I have received the sum of five dollars ($5.00) given to Outlook College in memory of his father, O. Brenna, by Mr. Josef B. Haave, Naicam, Sask.

—*K. Bergsagel.*

Edmonton Circuit Meeting, Oct. 30—Nov. 1.

The fall meeting of the Edmonton circuit was held in the Golden Valley Church, Viking, Alberta, Oct. 30th to Nov. 1st. The opening session began on Sunday at 11:00 when the local pastor, J. B. Stolee, preached the opening sermon in Norwegian on the text for the day, Matthew 22: 1-14. Mrs. George Walker sang a solo. Sunday afternoon, Rev. Chr. Hoversten, Ryley, Alta., introduced the first division of the convention theme: "What is Baptism?" Rev. Braa, Rev. Stolee, and Mr. J. B. Gulbraa also took part in the discussion at this session. The Viking choir under the direction of Mrs. S. Lefsrud sang a couple of songs. The W.M.F. and the L.D.R. gave the program at the Sunday evening session. At 10:00 Monday morning communion service was held. Rev. Hoversten had charge of the service and preached the confessional address. The pastor loci assisted at this service. The remainder of the forenoon session, as well as the afternoon session on Monday was devoted to the business of the circuit. The intention was to have had a Reformation Day service on Monday evening, but the snow and rain of that afternoon made the roads impassable so that the speaker for the evening was unable to come so at that session Rev. Lystig continued the discussion of the theme. The Viking choir was in attendance and sang two songs at this session. Tuesday forenoon was also used to discuss the convention theme when the pastors of circuit all took part in the discussion. The closing session of the convention was held on Tuesday afternoon when Rev. C. S. Lystig of Edmonton gave the closing sermon in English using as his text Jn. 5: 1-14. The officers elected for the following year were: President, Rev. C. S. Lystig; Vice-President, Rev. Chr. Hoversten; Secretary, Rev. J. B. Stolee; Treasurer, Mr. Ludvig Peterson; Financial Secretary, Mr. Oscar Likness.

—*J. B. Stolee*, Secretary.

Lutheran Bible Institute, Valhalla Centre, Alta.

Dear friends:

We greet you in the words of the Apostle Paul: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ."

For those who have seen the need of a Lutheran School in the Peace River country we rejoice to tell you that steps are being taken to establish a Lutheran Bible School. We hope and pray that many who have not thought of such a school will be glad to hear the news.

Opening of School: The plan is to open the school Tuesday, January 10th. Since this school is a venture of faith, we have this assurance that "with God nothing shall be impossible" (Luke 1: 37) and in Mark 11: 22 we are told "have faith in God." Whether our plans are fulfilled or not we say—"Thy will be done," for in it all we seek to glorify the name of God.

Financial Methods: The financial methods will be to rely on the free will gifts of friends, to let our requests be made known unto God with thanksgiving and to tell our friends our needs.

Our Present Needs: Workers to assist in getting the building ready in time for the opening of school. A cook for the school term of six weeks. Kitchen stove, two heaters and stove pipes. Bed springs and mattresses. Dishes, lamps and blackboards. Food for board for students and workers. Means to meet operating expenses.

We ask you to pray for these things and also pray the Lord to send students to this school, and especially that it may be for the advancement of the Kingdom of God.

We praise the Lord that a dear friend and brother has promised to let us have the use of a three-story house for the school and that the Valhalla Centre Lutheran Congregation granted permission to use the Church.

We hope and pray that the testimony of

(Continued on page 4)

WOMEN'S MISSIONARY FEDERATION
MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Faithful Builders in the Community.
(Conclusion)

If you would be a builder in the truest and noblest sense, go not to yonder tented field, where death hovers, and the vulture feasts himself upon human victims. Go not where men are carving monuments of marble to perpetuate names which will not live in our own grateful memory! Go not to the dwellings of the rich! Go not to the palaces of the kings! Go not to the halls of merriment and pleasure! Go rather to the poor and helpless and help them in an upward climb. Go to the widow and relieve her woe. Go to the orphan and speak words of comfort. Go to the lost and save him. Go to the fallen and raise him up. Go to the sinner and whisper in his ear words of eternal life.

Everyone of us may in some way or other assist or instruct some of his fellow creatures; for the best of the human race is poor and needy, and all have a mutual dependence on one another. It is a false, a faulty and indolent humility that makes people sit still and do nothing because they will not believe that they are capable of doing much; for God has given each of us some talent which we are bound to use to the best advantage. Everybody can set a good example, be it to many or to few. Everybody can in some degree encourage virtue and religion, and discountenance vice and folly. Everybody has some one or other whom he can advise or instruct or in some way help to guide through life. Those who are too poor to give alms can yet give of their time, their assistance in preparing or forwarding the gifts of others; in considering and representing distressed cases to those who can relieve them; in visiting and comforting the sick and afflicted. Everybody can offer up his prayers for those who need them.

As this is a W.M.F. meeting we should speak to our women. A virtuous woman breathing the influence of virtue into the hearts and lives of her beloved ones, is an evangel of goodness to the world. She is one of the pillars of the eternal kingdom of right. Her piety is an altar-fire where religion acquires strength to go out on its merciful mission. Woman first lays her hand on our young powers. She plants the first seeds. She makes the first impressions; and all along through life she scatters the good seed of the kingdom and sprinkles the dews of her piety. She must therefore take care and carefully and prayerfully seek guidance in her life from day to day.

We are laborers with God. I Cor. 3: 9—not indeed the same order and degree but in subordination to him, as instruments in his hand. We are working together with God in promoting the purposes of his glory and the salvation of precious souls; and he who knows His work will take care that they do not labor in vain.

The foundation is laid for us but let every man take heed how he buildeth thereon. This is a proper caution; there may be very indifferent building on a good foundation. It is easy to err here; and great care should be taken, not only to lay a sure and right foundation but to erect a regular building on it. Gold and dirt must not be mingled together. Christ supports our building with His strength — In whom all the building fitly framed together groweth — Ephesians 2: 21-22. All believers of whom it consists grow unto an holy temple in which there is much communion between God and His people. The universal church being built upon Christ as the Foundation-stone, and united in Christ as the Corner-stone, comes at length to be glorified in Him as the Top-stone. In whom ye also are builded together for an habitation of God through the Spirit. — Eph. 2: 2.

Everyone of us shall give account of himself to God. We, who have been fortunate enough to have had a thorough instruction in the fundamentals of Christianity, are under obligation to those about us to help discriminate between good and bad, when there is so much of the bad. But "Let us not therefore judge another any-more: but judge of this rather that no man put a stumbling block or an occasion to fall in brother's way." Rom. 14: 13 (from Life's Choices.)

Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsmen at the oar —
Hewing wood and drawing water, splitting stones and cleaving sod —
All the dusty ranks of labour, in the regiments of God,
March together toward His triumph, do the task His hands prepare;
Honest toil is holy service; faithful work is praise and prayer.

—Evangeline Egland,
Moose Jaw Circuit.

(Continued from page 3)

the Lutheran Bible Institute will always be: "Not unto us, O Jehovah, not unto us, but unto Thy Name give the glory" Ps. 115: 1.

"This is Jehovah's doing; it is marvelous in our eyes." Ps. 118: 23.

Your fellow co-worker,
—*K. A. Knutson,*
Business Manager, Sexsmith, Alta.

Serving the Lord.

"Teacher," said a young servant-maid to the Christian lady in whose Bible class she had been converted, "I wish I could do something for the Lord; but you know I only get out on Sunday afternoons, and have no opportunity."

"Oh, yes, Mary, you have many opportunities of serving the Lord," said the lady. "Will you open your Bible, and read Colossians 3: 22, 23? Read the verses aloud, please." And Mary read, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

"There you see your opportunity, for serving the Lord, Mary, 'Whatsoever ye do'—whether it be blacking the boots, or scrubbing the floor, 'do it heartily, as to the Lord.' You are Mrs. W's servant, it is true, but you are the Lord's servant, too, and in serving your earthly mistress well, you serve Him."

"I never knew that before, ma'am," said Mary. "I thought it was only when we were giving away tracts, and speaking to people about their souls, that we were serving the Lord. Now I see that I may serve Him all the day."

"Yes, Mary, as truly as if you were a missionary preaching Christ in far-off lands. Your place is where the Lord has placed you, and if you serve Him faithfully in your chosen sphere, He will reward you at His judgment-seat."

Mary went away to her rather lonely place of service, with a new motive filling her soul. She formerly did her work only as for Mrs. W—; now she went to do it for the Lord as well. And what a difference she found. Instead of murmuring and repining, because she could not get to meetings every night, as some of the girls did, to give away tracts, and gather the people to hear the Gospel, she joyfully stuck to her post in the kitchen, cooking and cleaning as if the kitchen were the Lord's. The work was a great deal better done, and Mary had more joy in the doing of it.

So may it be with all who serve an earthly master. It is their privilege there to serve the Lord, and to do the ordinary routine of daily work as unto Him. Do it well, and do it heartily, as to the Lord. This will make many a yoke easy, and many a burden lighter. —*"Morning Glory."*

Look at them—look at them—look at them! Do you see them? Then you see them on a slippery hill. . . Think what glory it would bring to God, if you could bless them! Think of Gethsemane, Calvary, Olivet, and the blood-stained mercy-seat. Think, until your soul harrows up within you and melts into pity, or flames into burning charity.

Then with your full heart, *enter your closet,* and bewail the sins of the people before the Lord. While you are mourning over them, keep casting their souls and their sins on the Atonement; recognize the more than infinite willingness of the great Redeemer to save them; and plead with heaven to save them. Plead the power of God; plead the mercy of God; plead the "yea-and-Amen" promises of God.

Bible men did not go too far. David declared, "Rivers of water run down my eyes because they keep not thy law." Jeremiah's pathetic exclamation is equally as passionate, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughters of my people." Paul gave expression to the great heaviness of his heart thus: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

(Lutheran Herald.)

YOUNG PEOPLE'S LUTHER LEAGUE
Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Comments.

"Will o man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Mal. 3: 8.

To think it is possible for man to rob God! And that is exactly what the Word says. Man is dependent upon God for his very existence. For "In Him we live and move and have our very being." And yet man may rob God.

In the Old Covenant tithing was practiced. One tenth of all income was given to God. Besides this ten percent offerings were made "extra." God tells his people that even their temporal success was tied up in the way that they offered unto God. When they withheld more than was meet, they suffered. When they brought in the whole tenth together with "offerings" God blessed them.

We live in the New covenant. Our "Light" is greater. Our privileges are many. To withhold from God is to rob Him. To keep for ourselves that which belongs to God spells leanness. Our talents, time, and money should be given to God. Then the Lord will bless us.

These words in the poem by Louis Ginsberg are true:

"Love that is hoarded, moulds at last,
Until we know some day
The only thing we ever have
Is what we give away.

And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day;
The only things we ever keep
Are what we give away."

In this number of Hyrden we wish to emphasize *Stewardship.* The Luther League sponsors the idea of stewardship. Better Leagues gives helpful information on this topic. Stewardship cards and pamphlets may be obtained from Luther League Headquarters. The Centennial Ingathering emphasizes our responsibility also in this way, and it is a fine thing for local leagues to bring the stewardship idea to the fore in programs.

Very little material comes in to this page. We wish to encourage the sending of reports, papers, poems. That is what makes the page interesting.

May we remind the local leagues that Project contributions be sent in early in the year. Take up the matter at your next league meeting. Then too, report election of officers to the International Headquarters.

An interesting report is sent in by Pastor J. T. Dahle of Watrous. We rejoice with him and his leaguers in the religious awakening among the young people. That is sorely needed in many places. Let us pray and work for a great awakening throughout our beloved Lutheran Church.

St. John's Luther League, Viscount, Sask., Rev. J. T. Dahle's call, has been quite active this fall, meeting regularly every two weeks. There was a religious awakening among the young people, which has brought many blessings, but to the individual Christians and to the congregation. An increased interest in Luther League work was one of the results. And in addition to League and choir, the young people have also organized a prayer group, which has been meeting Sunday evenings at one of the homes.

The Christmas tree program was also sponsored by the Luther League, in conjunction with the Sunday School. In addition to recitations and songs, the Christmas pageant, "Good Will Toward Men," was very artistically presented.

Stewardship.

Poem by *Strickland Gillilan* from Better Leagues, First Quarter.

"Steward I—and not possessor—of the wealth entrusted me.
What, were God Himself the holder, would His disposition be?
This I ask myself each morning, every noon and every night,
As I view His gentle goodness with an ever-new delight.

Steward only—never owner—of the time that He has lent.
How, were He my life's custodian, would my years on earth be spent?
Thus I ask myself each hour, as I plod my pilgrim way,
Steeped in gratefulest amazement at His mercy day by day.

Steward only—never owner—of the part of Him that's I.
Clearer grows this truth, and dearer, as the years go slipping by,
May I softly go, and humbly, head and heart in reverence bent,
That I may not fear to show Him how my stewardship was spent.

Church Money.

Sometimes I get tired and disgusted with the money question in church work. It is just as persistent as the grocery bill, and a multitude of other accounts that come with unfailing regularity.

But I enjoy to eat; I want a warm cozy house; I want all the other necessities and pleasure my money can secure.

Then it is in the nature of the case that I must pay, in order to enjoy these good things. I also like to provide a little joy for my friends too, by some gift or treat as much as I can afford. Above all, I enjoy the love, grace, and loving kindness of God, showered abundantly and daily as it is. Most of God's grace to me, I get without monetary consideration. It lies on a higher plane; Grace is free, but it demands service. The service must be done down hear on earth, however, where money, in part, represent the cost price of service: If I then want to enjoy fellowship with God and His church on earth, I will have to serve through the material world's usual medium of service—money.

So, when I sometimes feel irked by the matter of money in religious life, I tell myself that I am not in heaven yet, and that while I am on earth, I must serve God in this way. I must do it conscientiously too, or else I am untrue to God and to His just demands.

Let us make a real effort this year that the whole budget may come in and more, if possible. We can easily do it, if we try. The plea of hard times will not hold. If amusement places, dance halls, prizefights and similar attractions thrive in a community, it is a travesty to say that we have no money for the Lord's work.

(From Readings for Live Programs, Lysness.)

BIBLE QUESTIONS

Stewardship

This is the first list of Bible Questions in the New Year. Try them. Pray God to bless you in seeking for the answers. Send in answers before the end of February if possible.

1. Where does it say, "Ye are bought with a price?"
2. Where is it stated in one verse that God is the owner of the gold and silver?
3. Which parable can be called the Stewardship parable?
4. Where does it say that silver does not satisfy?
5. Find chapter and verse in Ephesians dealing with covetuousness which reference on the same subject is reversed in Colossians.

Bethlehem.

(Micah 5: 2)

By N. J. Hong.

Bethlehem, O Bethlehem,
Of Judah's land the brightest gem!
For out of thee a King did rise,
Eternal, mighty, good, and wise,
Whose goings forth are from of old,
Be seers and prophets long foretold!
O Bethlehem, O Bethlehem,
Of Judah's land the brightest gem,
The brightest gem!

Bethlehem, O Bethlehem,
Of Judah's land the diadem!
From thee went forth a mighty King,
Whose praise let all creation sing!
O Bethlehem, that gave Him birth,
Thy name be blest through all the earth!
O Bethlehem, O Bethlehem,
Of Judah's land the diadem,
The diadem!